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BY

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GENERAL BOOTH ON PRISON CHAPLAINS

The London *Evening Times* of November 23d quotes General Booth, the Head of the Salvation Army, as saying: "As a moralizing influence and as a builder of character I believe the chaplain is of no use whatever in a prison."

Coming from such a source this opinion is worthy of consideration and is doubtless based upon actual observation. Without doubt General Booth had reference to chaplains as they are, not as they should be. There are chaplains and chaplains. It is notorious that prisoners are very generally antagonistic to what currently passes as "religion". They attend Sunday morning services either because it is compulsory, or because it affords a break in the monotony of workshop and being locked up in cells and the possibility of a little emotional diversion.

This is no wonder. What is to be thought of a system which teaches that men are inherently bad, that they are naturally doomed to hell and that any virtue they may possess will not save them, but only an act of belief accompanied by repentance? If a chaplain should tell his hearers Sunday morning that if they want to get free all they have to do is to tell the judge that they are awfully sorry and won't he please let them off, and that they should accompany their appeal with the flattery and adulation characteristic of the ordinary religious service, he would be hooted at. Yet he holds up the very same idea about a Supreme Judge who will act in the same way, and he tells it to men in the grip of the law who know that the penalty must be paid to the uttermost farthing. That may go down with the sheep outside, but it won't work in a prison, where experience shows that nature doesn't act in that way.

The chaplain who believes, not that men are inherently bad, but that they are innately good, that beneath the thick crust of evil is a spark of the divine nature, and who has the tact to stress this, the ability to help the prisoner to see it for himself and that indefinable personality which will arouse the desire to do so, is a rare bird. Prison chaplains, with a

few exceptions, get their job just as a trolley motorman gets his; they take it because it is the best thing that offers. Did you ever hear of a clergyman who deliberately and by choice preferred working for the souls in prison rather than for the saints in silk in the pews? I have not, though I admit there may be exceptions. I know good prison chaplains who are doing their best to help the men. I do not suppose General Booth would deny that. What he means is that they are not getting results with the methods they employ.

Even supposing that such work is undertaken through deliberate choice and with the proper equipment, the chaplain has to contend with influences which the system emphasizes. Prison discipline is based, not upon the conception of discipline as a reformatory factor, but upon distrust, upon suspicion, upon the idea that "punishment" means making life disagreeable, with only enough let up to keep the prisoner in good health, mentally and physically, and very frequently not even that; it is based on all sorts of restraints which, however necessary in some cases, are almost indiscriminately applied and are far more likely to arouse the evil than the good. Against such destructive influences the chaplain has but little chance. He is but one in a company of several hundred to several thousand men taught every day to regard themselves as the scum of the earth, and who are treated as such.

Thomas Mott Osborne was not a reverend; so far as is reported he never even talked religion to the inmates of Sing Sing, but he had a way of understanding them, of seeing the good in them and appealing to it, and he effected results which no ordinary chaplain could accomplish. When men are chosen for the position of chaplain, not because of their seeking a job, not because of their ability to preach religion, to talk about salvation through the blood of the Lamb, the repentance and grace of God, and the rest of the stock in trade of the present-day Christian church, but because they have the qualities which made Osborne so pre-eminent; when wardens are selected, not for political reasons, not only because of their ability as executives, but also because of their sympathetic understanding of human nature, and when men are appointed as guards who are gentlemen at heart instead of brutes and bullies, and when all work together in the desire to awaken the soul in the prisoner, the charge of General Booth will be less deserved.

International Action on Prison Reform

Note.—The following is reprinted from the *Manchester Guardian* of November 18th, 1927:

It is nearly eighteen months since a Prisoners' Charter was drawn up by the Howard League for Penal Reform in collaboration with the Society of Friends, and ever since then the Howard League has been hoping that some nation would formally introduce the Charter to the notice of the League of Nations.

The Charter will probably continue to be known by the convenient name first given to it, but it is now officially described as a "schedule of conditions to be observed as a minimum in all civilized countries in the treatment of persons under arrest or in captivity under whatever charge." It has been drawn up as a basis for discussion and does not claim to represent the ideal of a really scientific or humane treatment of prisoners but the standard that most of the Great Powers consider they have already achieved.

It states that, among other things, every prisoner should be entitled to a public trial within six months of arrest, to be defended by a lawyer if he so desires, to have private interviews with his lawyer, and the right to call witnesses for the defence. He should have facilities for the exercise of his religion and visits from an authorised chaplain. Representatives of authorised societies working solely for the welfare of prisoners should be allowed to visit every prisoner in custody, women prisoners should be attended by women warders and not by men, and every prisoner should be allowed a visit from a relation or friend at least twice a year.

INJUSTICE BEFORE CONVICTION

Prisons should have good light, warmth, and ventilation, and be kept in a sanitary condition; and the prisoners should have as much food and water and daily open-air exercise as is needed for health. All forms of torture and of corporal punishment liable to cause permanent injury should be forbidden, and corporal punishment should not be inflicted at the discretion of prison officials nor upon unconvicted prisoners. No child or young person should suffer the death penalty. The names of all prisoners sentenced to death, the particulars of the offence, and the tribunal by which the sentence was passed, should be published before the sentence is carried out. These conditions should not be varied in an adverse manner for any prisoner or class of prisoners whatever.

In a circular containing this schedule, which the Howard League has just published, instances are given of the abuse and brutalities which have been proved by the testimony of many trustworthy witnesses. For obvious reasons the names of the countries in which they occurred are not given. In one country alone over one hundred persons are known to have been imprisoned for more than a year without trial and without a charge preferred. A man was driven almost insane by twelve months' solitary confinement when on remand awaiting trial for an offence of which he was afterwards proved innocent. Thirteen prisoners were kept in one cell, several suffering from active tuberculosis and others from venereal disease.

Men were so brutally flogged in the police cells in order to extort confession or evidence implicating their friends that they were too seriously disabled to be brought to trial. Prisoners serving long sentences, old hardened criminals, first offenders, and young women were herded together.

The Howard League points out that, low as is the demand made by their schedule, which represents simply "the irreducible minimum of decency and humanity," its observance would mean a revolution in the treatment of prisoners in many lands and the lightening of an intolerable burden. "A penal system which herds hardened criminals in prisons with first offenders and young delinquents breeds crime like a pestilence, and spreads from country to country."

The Federation of League of Nations Societies, at its plenary congress in Berlin last May, passed a resolution urging the Assembly of the League of Nations to institute an inquiry into the whole question at the earliest possible moment. The Howard League begs its friends to work for the adoption of an international convention by the League to make these facts known, and to try to persuade the British Government to raise the matter at the next Assembly of the League.

The National Association Opposed To Blue Laws

Do you believe that the Sabbath was made for man, and not man for the Sabbath?

Do you concede the right of each individual to regulate his life as seems best to him, with due regard for the rights of others?

Do you repudiate the right of any church, sect, or cult to force its views or customs on others by legislative means, and under threat of punishment?

Do you believe that occupations and amusements which are legitimate on six days of the week should not be declared by law to be criminal on the seventh?

Do you realize that there are powerful organizations of meddlers, bigots and busybodies, such as The Lord's Day Alliance, intent upon securing and enforcing legislation designed to deprive the public of the right to live decently after its own fashion and to enjoy life in the way that best pleases it on Sundays?

Do you know that the persons backing and engineering these associations are mostly those who have a personal pecuniary interest in forcing the public to attend churches on Sundays by depriving them of harmless secular recreation, professedly for the public good and the glory of God, but palpably *with the object of suppressing competition with their own profession*? Do you know that they are spending large sums of money on lobbies and other methods of accomplishing their purposes?

Do you realize that this is but a step towards compulsory observation of religious customs, towards an unendurable tyranny which can only lead to disrespect for law in general?

Do you know that we are—in the name of God—threatened with a church tyranny which differs from that of the Middle Ages only in substituting fines and imprisonment for the stake?

Do you repudiate the notion that God has appointed any clergyman or his agent as your keeper?

Do you know that there is at this moment a bill before Congress, applying to the District of Columbia, according to which a newsdealer who sells you a monthly magazine (or a bible!) on Sunday, the barber who shaves you, the boy who shines your shoes, the messenger who delivers you a telegram or the postman who brings you a special delivery letter on "the Lord's Day", or his employer, is liable to a fine up to \$500 and to imprisonment up to six months, to say nothing of other tyrannical and oppressive provisions?

If you do—and you should if you do not—write to *The National Association Opposed to Blue Laws, Inc.*, headquarters at 817 Thirteenth Street, N. W., Washington, D. C., but operating in every state. The Association numbers among its officers such well-known men as Clarence Darrow, Sinclair Lewis, Rupert Hughes, Gov. Geo. W. P. Hunt of Arizona, Bishop Wm. Montgomery Brown and others.

If you reside in the District of Columbia, or have friends there who value their liberties and respect the liberties of others, send for copies of the petition against the pending bill for signatures.

Eternal Vigilance is the Price of Liberty.

The Prison Robinson Crusoe Again

Behind Gray Walls. By *Patrick C. Murphy*, Life Prisoner in the Idaho State Penitentiary. Second and revised edition. Price \$1.65; from the author, Penitentiary Box 58, Boise, Idaho.

Seven years ago, or more exactly, December 8th, 1920, the *CRITIC* reviewed a book by Patrick C. Murphy, a life prisoner in the Idaho State Penitentiary. To introduce Mr. Murphy again, I cannot do better than to quote from that article, "A Prison Robinson Crusoe":

Once within the walls, however, he abandoned morbid thoughts and

looked about for something to do. Idaho has no system of prison labor. When not occupied with jobs about the prison the men have plenty of time on their hands and those who are industriously inclined and who are not satisfied with what the state allows them in the way of accommodations and food utilize this time in making trinkets for sale, or, to use the prison term, "junk". Murphy had not a cent wherewith to buy materials and not a friend in the world to advance him a dollar. So he worked as assistant to a junk maker for a whole season, receiving as total payment, not cash, but a lot of refuse or "bull's wool junk" which he disposed of for \$1.40. This he spent neither for tobacco nor food. For forty cents he bought some scraps of abalone or mother-of-pearl shell, and procured a dollar's worth of silver from Chicago. By grinding down bones from the garbage can on a rough stone in the prison yard he fashioned twenty-four bone toothpicks which he sold to visitors. He improvised a soldering lamp from an old tin can and fed it with oil from the drippings of the oil house which would otherwise have been thrown away. His abalone shell he fashioned as he did the bones, grinding it into shape on a stone. Later a departing convict left him his savings of ten dollars.

From these humble beginnings, backed only by his determination to get ahead, Pat finally accumulated enough money to erect at his own expense a special building within the prison enclosure, with seven windows and concrete floor, and provided with all the necessary electrically driven lathes and other machinery required by his rapidly growing junk business. Around this shop, in his spare time, he has made a large lawn with well-kept grass and flower beds, instead of the barren waste of stones. His junk is sold all over the state of Idaho.

Just why Murphy should have given his new book the same title and called it a revised edition, is best known to himself. As a matter of fact, apart from the introductory chapter detailing his first impressions of prison life, it is a new book. The incidents are new, comprising sketches of some of his comrades in captivity, and during the interval of seven years he has developed an introspective mood, has studied much, including Theosophy and psychology, as well as penology and criminology, which show their effect on his subject matter, though not in his style, which is characterized by a sort of blunt honesty and lack of self-approbation which are not often to be found in books written within the walls. My only regret is that he has not repeated the story of his attempts to build up a business, as outlined above. This was one of the most instructive lessons I have ever read in literature of this kind, and should be an inspiration to those inmates who are disposed to idle about waiting for opportunity to come to them. Murphy waited for nothing and started out with a beef bone.

Without doubt Murphy hopes to be free some day, despite his life sentence, and he should be. Twelve years of good behavior, the confidence of the officials, the proof that he has within him the elements of success, should surely entitle him to a parole at the earliest possible moment.

Murphy shows his enterprise in a way which pleases me. He asks me to give him just as much space in the *CRITIC* as I did before, and was considerate enough to offer me a dealer's profit on all sales. To neither of these can I accede. There are other demands on space, and as for profit, while it is needed sorely here, that belongs to Murphy, so you are advised to send direct to him for the book. His address is Box 58, Boise, Idaho. \$1.65 will bring it and you will be glad you have read it.

Inside Out.—The *Ohio Penitentiary News* has started coming again inside out. For years this interesting paper persisted in turning its inside skinside, then reformed, and now has apparently relapsed. I wonder why?

Penal Notes

Increased Gratuity to Federal Prisoners.—According to the *Leavenworth New Era* an outgoing Federal prisoner will hereafter receive, in addition to the old time pittance of five dollars, the sum of five dollars a day for traveling expenses until he arrives at his destination, provided the total does not amount to over twenty dollars. The gratuity, however, may be withheld from prisoners of means, at the discretion of the discharge officer. This is a great advance, and will be of inestimable benefit to those who, like Col. Forbes, are self-admitted paupers.

Why Capital Punishment Fails.—The *Brooklyn Daily Eagle* of November 20th published an interview with Joseph A. Faurot, stated to be "America's greatest detective"—(I thought it was W. J. Burns!)—Mr. Faurot states his belief that capital punishment is not effective because it is not applied often enough. He asserts that "by far our largest crop of annual murders comes from the professional bandit." This is a direct contradiction of the statement of Lewis E. Lawes, America's greatest warden, that the statistics of Sing Sing show that 90 per cent. of those committed for murder had no previous criminal record. Mr. Faurot added: "I have known many murderers who have gone to the chair, but I have never heard of one who went there innocent." Mr. Lawes, on the contrary, points out that "the juries and judges err in 11 per cent. of the original commitments for murder, first degree; and that 54 per cent. of these persons were acquitted on retrial as not guilty." There are plenty of cases on record where the original conviction has been proved to be in error, some escaping execution by only a few hours or days. Is it not therefore probable that in some cases the mistake was not discovered? Mr. Faurot may be America's greatest detective, but there are some things he seems not to know, one being that juries often make mistakes, a conclusion which follows from the fact that one jury will often reverse the decision of a preceding one. The same interviewer talked with Edgar Allan Poe, former district attorney of Baltimore and attorney general of Maryland, who is of the same mind. He thinks that capital punishment has not been given a fair trial. Mr. Poe's statistics of the great criminality of America as compared with England may be unimpeachable, but they apply to all classes of felony. Hanging pickpockets and till-tappers as a means of suppressing crime has not as yet been given a fair trial in this country. Neither did he suggest hanging the astute lawyers who make use of legal technicalities to save men who are obviously guilty of murder, as he claims. These lawyers more than anything, are responsible for the failure of justice. Incidentally, Mr. Poe was the defense lawyer for Reese Whittemore, and tried, unsuccessfully, to save him from the gallows, knowing him to be guilty. A good fee covereth a multitude of sins.

Do You Disapprove of Capital Punishment?—If so, join the League to Abolish Capital Punishment; address 104 Fifth Avenue, New York City. Annual dues, \$1 up, according to grade.

Where Do They Go?—According to the *March Leavenworth New Era*, out of about 2,000 men who leave the institution yearly, "not more than ten per cent have formulated any idea as to their life and work for the future." If this is so it is a serious arraignment of the Federal penal system. Ninety per cent depart with up to only \$20 in their pockets, not knowing what they will do when it is spent. The Leavenworth Penitentiary affords certain educational facilities which, however, I understand, are voluntary. But there seems to be only a feeble attempt made to put the outgoing men where they can have a fair chance of making good. While it is too much to expect that such persons shall be assigned to positions of serious responsibility, the Government always has need of labor and these men should be given a chance in this way.

Bishop Leadbeater's "Dominus Vobiscum"

In his entertaining and fantastic book, *The Science of the Sacraments*, Bishop Leadbeater describes the various ways in which the divine blessing is collected by the priest and showered upon the congregation during a service of the Liberal Catholic Church. Several duds worn by the officiating priest serve this purpose, and from his description and drawings it will be seen that the grace of God is a sort of electricity which flows along metal conductors and is discharged into the atmosphere; in fact, he tells us that it can be measured like electricity. The course of the current in the stole (page 436), the alb (page 444) and the chasuble (page 449) is shown in diagrams, and although not mentioned, considerable care must have to be taken in preventing short circuits. I quote as an example his description of the functioning of the stole, a sort of long scarf or tippet worn by the priest. He says: "The force which accumulates under the surplice during a service rushes up through the neck-hole, and is attracted by the metal cross fastened to the middle of the stole. Thence it flows down both sides of the stole to the ends where it forms a vortex around each cross attached thereto. It then radiates out upon the people through the metal fringe."

This is truly wonderful, and still more so is the action of the "biretta", a sort of square cap with a tuft on top worn by priests, and which may be seen in some pictures of their excellencies Leadbeater, Arundale and Wedgwood. I had always imagined that this was worn as a part of the dress simply to keep the head warm, but not so. Of the biretta Bishop Leadbeater says (page 464): "Its use is of the same character as that of a cork in a bottle—to prevent evaporation and consequent waste. Such force as may be aroused within the priest should accumulate within him and be discharged for the benefit of his people, and not be allowed to escape fruitlessly into higher planes, as is its natural tendency. In the same way, steam permitted to escape into the air, rises rapidly and dissipates itself; if we want it to do work down here in the physical world we must confine and direct it." So should you perchance see Dr. Arundale wearing such a headgear you may know that for the time being he is corked up.

That is the sort of stuff that is being taught today to theosophists! The trousseau of a full-fledged bishop of the Liberal Catholic Church comprises the following (pages 427-277), not including shirt and undies: cassock, surplice, cotta, stole, cope, alb, amice, girdle, chasuble, maniple, dalmatic, tunicle, humeral veil, rochet, mozetta, mantelletta, mitre, biretta, zucchetto, pectoral cross, and episcopal ring, in addition to the crosier, a long staff surmounted with a snail-shaped top covered with warts, and having jewels concealed in it. Arrayed in all of these garments, or as many as he is able to don at one time, a Liberal Catholic bishop must be truly irresistible to the Lord. It is said that clothes do not make the man, but they evidently do make the bishop, for without these garments the Lord would utterly ignore him—he would get no more attention from On High than a naked savage. It is not the man, but the clothes, which attract attention before the throne.

Bishop Leadbeater says (page 469), speaking of the bishop's ring: "It is always radiating the special and personal magnetism of the Christ; in fact the nearest that I can come to a description of its peculiar potency is to say that it has the same effect as a ring that had been worn by the Christ Himself. . . . The blessing of a bishop is marvellous in its complexity and adaptability, and it is worth while going a long way to obtain it; and the action of his ring is one of its most important factors."

All of this would be truly delightful as a work of fiction, were it not that thousands of theosophists are deluded into accepting it as truth and are beguiled into contributing their cash for the support of the author, the wily old fox who is living in luxury in his palace at Sydney at their expense.

A "Poem" by Mr. Krishnamurti

Under the title "Come Away" the Star Publishing Trust publishes what it designates as a "poem" by Mr. Krishnamurti. It is neatly got up, tied with a silk cord, enclosed in an envelope, comprises eleven pages which might have been compressed into two, and is sold at sixty-five cents. It is impossible even with the utmost stretch of imagination to see how it can be called poetry. It consists of prose, pure and simple, cut up into sections of one to ten words, and these are placed under each other instead of running consecutively. The reader is admonished to come away and to sit beside the writer and learn the way to happiness.

This is not intended as condemnation. On the contrary, it contains admirable advice, and just such as the Krishnamurtyites need for their health. Perhaps it is impossible to ram it into them in any other way; if so, well and good. It confirms, even if vaguely, the impression one receives from his recent address, reviewed in the December *CRITIC*, *Who Brings the Truth?* Krishnaji's Hindu nature is telling at last; he is going in for yoga, the yoga of union with the Supreme, with the Higher Self. He has no use for the churches and their ceremonials and sacraments, nor for the philosophies. Let me quote a few lines which seem to me to be the most significant of the whole "poem":

O friend,
Wouldst thou love the reflection,
If I can give thee the reality?
Throw away thy bells, thine incense,
Thy fears and thy gods,
Set aside thy systems, thy philosophies.
Come,
Put aside all these.
I know the way to the heart of the Beloved.
O friend,
The simple union is the best.
This is the way to the heart of the Beloved.

Perhaps his sentimental trend has been necessary to prove to Krishnaji the futility of all the paraphernalia of the Liberal Catholic Church, its vestments, its censers, its sacraments, its rituals, its absolution and its priests, who alone can call down the divine blessing on the people. Let one read these few words and compare them with Leadbeater's *Science of the Sacraments*, and he will see that one cannot accept both. One or the other must go, and I think it is Leadbeater.

Get Busy!

Readers of the *CRITIC* who are in sympathy with the movement back to the teachings of H. P. Blavatsky and the Masters are earnestly invited to co-operate with us by getting new subscribers for the *CRITIC*, by sending us the names of persons who are being fed on the erroneous doctrines propagated by the present "leaders" of the Theosophical Society, and who are being led into the delusions of the Liberal Catholic Church, by inducing friends who want to get at the actual facts to write to us for information, and lastly, but of prime importance, by assisting us in this work financially. It is impossible to maintain and defend the original teachings in their purity as long as their opponents have, not only the floor, but the command of all the available cash as well.

Some Glimpses of Piffletism

The Mind of Annie Besant, by *Theodore Besterman*. pp. 122. Price 5/—

The Annie Besant Calendar, by *Theodore Besterman*. Price 5/—
The Theosophical Publishing House, Limited, London, 1927.

Mr. Besterman is the author of a theosophical dictionary which limits

its information about Annie Besant to stating that she is one of the characters in Leadbeater's *Lives of Alcyone*. This book, however, goes further, and we learn that she is a living woman who has taken an active part in social and political reforms and in spreading what her followers call Theosophy. It is semi-biographical in character, devoting separate chapters to her varied activities. One chapter is devoted to Theosophy, and it is interesting to note here the influence now at work. There is not a word bearing on that all-important period in the Besantine life when she came into touch with *The Secret Doctrine* and with H. P. Blavatsky. In fact, neither of these are mentioned in the whole book, with the exception of a single line crediting H. P. Blavatsky and Henry Steele (sic) Olcott with being the founders of the T. S. For this we are grateful; it represents an advance on Mr. Besterman's statement in his dictionary that H. P. B. and Col. Olcott are characters in *The Lives of Alcyone*. Perhaps in time Mr. Besterman will discover that Annie Besant got her Theosophy from H. P. B. and then scrambled it. The book is readable, but is palpably intended as an advertisement of Mrs. Besant.

Mr. Besterman's *Annie Besant Calendar* is a selection of brief quotations from her writings for each day in the year. These will be helpful to many, if in reading them, they are taken at their face value and not, as is obviously intended, to glorify Annie Besant.

Life and Teachings of the Masters of the Far East; by Baird T. Spalding. Vol. II, pp. 162. California Press, 1927. Price, paper, \$1.50; cloth, \$2.00.

In 1924 there appeared a curious book entitled *Life and Teachings of the Masters of the Far East*, by Baird T. Spalding. The writer claimed to have been a member of a scientific expedition sent from America to India in 1894 for archaeological research. While there, according to his claims, they fell in with a certain "Master" named "Emil", who is a lineal descendant of Saint John, traveled and studied with him for three years and with him visited the Himalayas, Tibet, Persia and China, and meeting various adepts. The book purported to set forth their teachings, and further narrated various miraculous and incredible adventures, some of which were obviously filched from the New Testament and thinly disguised.

The internal evidence pointed to fraud, the "teachings" presented having no relation whatever to those of any of the far Eastern schools, and being palpably of far Western origin (see *CRITIC*, October 22d, 1924). So marked were the evidences of the fraudulent character of the book that the writer was followed up by a group of students in San Francisco, was found to be merely an uneducated artisan who had never been in India and who had no real knowledge of Oriental teachings. Correspondence with the Smithsonian Institution and Columbia University showed that neither Spalding or his research expedition had ever been heard of. Finally, he himself admitted the imposture (see *CRITIC*, December 3d, 1924).

Notwithstanding his exposure, the book met with such acceptance that he was induced to add a second volume, of which little needs be said than that it resembles the first in its absurdities. Here we have not only Buddha and Christ, but even Pontius Pilate, re-embodied and appearing for the benefit of Mr. Spalding and his fellow "scientific investigators". We are told that "sometime" the complete narrative of the "research expedition", with maps, photographs and accurate records will be published—a cheap enough promise indeed!

Ordinarily such a book might be laughed at, but as it is being taken very seriously even by people who should know better, it is necessary to repeat that it is a fraud from start to finish. Whatever may be thought of the teachings themselves, and they are not devoid of good, they bear no relation to any Oriental school of thought and display an ignorance of them scarcely possible in one who had spent several years in India.

The mention of Buddha is merely a blind. That a scientific research party should have been at work from 1894 to the present time—thirty-three years—and have neither published anything nor have been heard of by the Smithsonian Institution is evidence in itself that the story is fictitious. Had the book claimed to be a work of fiction its misrepresentations would be bad enough, but this purports to be a record of actual facts, and is, therefore, a deliberate imposture. There is apparently no way in which the author can be suppressed; he has found a market for his wares and is apparently exploiting it to his profit, as we are promised more of the same rubbish.

Back to Blavatsky in England

Note by the Editor.—The CRITIC will be pleased to publish under the above title information as to the activities of associations and lodges in Great Britain which aim to promulgate the *original Theosophy* of H. P. Blavatsky and the Masters, and details are solicited.

The Blavatsky Association. Independent. Formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion as given by her in *The Secret Doctrine* and her other works. Information as to membership, study classes, library, etc., from the Headquarters, 26, Bedford Gardens, Campden Hill, London, W. 8. Study classes: Wednesdays, 7.30 P. M., *Mahatma Letters*; Thursdays, 5 P. M., *Secret Doctrine*.

United Lodge of Theosophists, 62, Baker Street, London, W. 1. Theosophy as taught by H. P. Blavatsky and W. Q. Judge. Meetings Sundays and Wednesdays, 8.15 P. M. Library and reading room.

The Judge Lodge of the Theosophical Society studies and promulgates the Original Teachings as given out by H. P. Blavatsky and W. Q. Judge. Meets every Monday at 7 P. M. at 37, Great Russell Street, London, W. C. 1 (entrance Willoughby Street). For further information address C. H. Collings, Esq., 3, Tollington Place, London, N. 4.

The Society of the Divine Wisdom, "The Porchway", 26, West Kensington Gardens, London, N. W. 4. The purpose of the Society is to carry on the programme of H. P. Blavatsky and her Eastern Teachers as stated in their authenticated writings. Public lectures or classes Saturdays at 3.15 P. M. *Secret Doctrine* study group, Mondays, 8 P. M. Reference and lending library and reading room open Mondays 7-8 P. M., and Thursdays, 5.30-7 P. M. Special arrangements for aiding out-of-town students. Write to the Secretary at above address for further information.

The Buddhist Lodge. Independent. While aiming to study and spread the Buddhist teachings, this lodge is in sympathy with the teachings of H. P. B. Address for information the Secretary, Mrs. Christmas Humphreys, 121, St. George's Road, Westminster, London, S. W. 1. Telephone, Victoria 4977. Meetings, open to the public, at same address, 7.15 P. M., on alternate Mondays, Jan. 9 *et seq.*

A New "Who's Who" in Occultism

Who's Who in Occultism, New Thought, Psychism and Spiritualism. Compiled and edited by William C. Hartmann, pp. xviii, 314. The Occult Press, 1927. Price, \$5.00, from the O. E. LIBRARY.

The success of the first edition of Dr. Hartmann's general directory of occultism, published in 1925, has been such, I am glad to say, as to encourage him to issue this second and greatly enlarged edition. The first edition comprised 176 pages, the new edition, 332 pages.

It would be impossible to list here the wide range of subjects covered, but a few may be mentioned: occultism, astrology, new thought and various movements describing themselves as psychological and metaphysical, theosophy, spiritualism, psychical research, health and healing by occult or spiritual methods, Buddhism, rosicrucianism, bahaism, vegetarianism, palmistry, numerology, anti-vaccination, anti-profanity and anti-almost

everything, vedanta, birth control, and ever so many more, even to legerdemain and George Arundale. In fact, almost every movement a bit out of the ordinary, conventional and "respectable" is here listed, with the names and addresses of the most prominent persons connected therewith. The index alone comprises twelve pages of fine print in which mystics, mythics, tantriks, iridologists, theosophists, mediums, anti-vivisectionists, anti-capital punishmentists, psychiatrists, psycho-analysts, diviners by celestial, terrestrial and infernal methods and ever so many more elbow each other.

There are sections devoted to prominent persons, both living and dead and a brief statement of their work, descriptive lists of societies all over the world, lists of periodicals, of important books in each field. The text is impartial in its treatment and in no sense intended to advertise anybody or anything, there being no charge for insertions, although there is a special advertising section admittedly such, and while omissions are to be expected they are surprisingly few. The work is an unique one and will be simply invaluable to any who seek the kind of information which lies within its scope. In short, the compiler has made it his life work to supply a directory of this nature and has been highly successful.

What more can I say? Perhaps this: that if any one, let us say a theosophist, thinks that his school or system will have the field to itself and that all it has to do is to wait for adherents, counting on its merits, a brief perusal of this book should show him how numerous are its competitors for attention.

At the Periscope

"The Messenger" Changes its Name.—Beginning with the December issue *The Messenger* becomes *The Theosophical Messenger*. Formerly the organ of the American Section, T. S., was called *The Theosophic Messenger*, but with the advent of Besant-Leadbearerism the word *Theosophic* was dropped. The return to the old title is appropriate. Not only does it prevent confusion with other periodicals of the same name, but it enables the reader, who might otherwise be in doubt, to know what it is all about.

Fritz Kunz Backs Out.—Mr. Fritz Kunz, who was recently married, has announced his intention of retiring from the lecture field after filling his present engagement, running from January to June (*Theosophical Messenger*, December, page 151). The only reason assigned is that there are more lecturers in the field than the lodges are able to support. This is very self-sacrificing in Mr. Kunz; the others will now have a better chance. It is stated on the same page that there are as many as twenty-seven itinerant theosophical lecturers in the United States, though Mr. Rogers can count but seventeen. Probably these are too many. T. S. lodges have developed a mania for being talked to by outsiders rather than making an effort to develop their own talent. Furthermore, most of these speakers do not give Theosophy; their stock in trade consists in gossip about the leaders or general news. Here is one who comes to tell about his trip over Europe with Annie Besant in airplanes; here is another, hailing from Australia, who comes with his wife and an attendant, tells his listeners what a wonderful country America is, puts up with his party at one of the expensive hotels and on leaving has the bill for the trio sent to the lodges to pay, besides getting what he can by way of the collection plate and insulting the lodges in the bargain for not providing a lecture hall worthy of his Serene Highness. Did he give anything? No, he simply showed himself off, having acquired a reputation by his much talking, and having been furiously advertised from headquarters. Seeing America at the expense of the lodges, as did this theosophical demagogue, may be very pleasant, but most of them are forced, or force themselves, on the lodges and it is embarrassing to refuse them.

After-Lecture Questions.—Mr. Rogers (*Theosophical Messenger*, December, page 151) says that after-lecture questions should never be put

verbally, but written on slips and passed up to the speaker. This is a brilliant scheme—it enables the lecturer to dodge difficult or inconvenient questions, such as those pertaining to the L. C. C., C. W. L., or the betrayal of H. P. B. by A. B.

Big Slices for Besant and Krishnaji.—Mrs. Edith Annie Douglas-Hamilton, daughter of a millionaire British tobacco manufacturer, dying, has left £25,000 to Annie Besant (or the president for the time being of the Theosophical Society) and £10,000 to the society known as "The Order of the Star in the East", for the purposes of these societies. A. B. is sure of her slice, but after this will was made, however, the Order of the Star in the East changed its name and its objects and all members were dismissed and were invited, if they wish, to join the new "Order of the Star." It is an interesting question whether the residuary legatee, her husband, could not contest the bequest on the ground that the Society mentioned in the will no longer exists and that the new society has different objects not contemplated by the testatrix. In any event one may safely venture that not a red penny of these bequests will be used to promote real Theosophy. And yet real Theosophy, the Theosophy of the Masters, has to go begging and is happy when it gets a dollar!

Who Will Be the Judas?—In her Ommen address (*Herald of the Star*, September, 1925, page 308) Mrs. Annie Besant, in announcing the names of seven of the twelve apostles to Krishnaji, alluded to the possibility of there being a Judas among them. It now begins to look as if the Judas is to be, not one of the apostles, but Krishnaji himself, if we may judge from his recent utterances. In this case it is not the disciple who betrays the Master, but the Master who shows up the disciples. The betrayal is eminently praiseworthy, however, and it is now the turn of the disciples to go and hang themselves.

"George!"—Dr. Arundale has come and gone, after giving American theosophists his opinions of America, which were eminently flattering, as befits one on a self-publicity tour with the presidency of the T. S. as its ultimate aim. Incidentally, I am informed by one who heard it that on one occasion he referred to the CRITIC. "Why, do you know," he said, "it actually called me George!" The CRITIC admits the charge, having been informed that this is his name. If, however, he will inform the editor of the pet name which his wife calls him, the CRITIC will be pleased to use that in future. I am almost ready to bet that it's "Bish".

Tibetan Phonetics.—Persons proposing to visit Tibet in search of Mahatmas are advised that reading Tibetan newspapers will not help them greatly in speaking the language, which surpasses English in the departure of the pronunciation from the written form of the words. Here are a few typical examples: *mal-hybor* (pron. *nin-jor*); *brzus-sykes* (pron. *zu-kye*); *bsgrub* (pron. *dub*); *rang-grol* (pron. *rang-dol*); *thos-grol* (pron. *tho-dol*); *ngo-sprod* (pron. *ngo-tod*); *bhzugs-so* (pron. *zhu-so*); *sprosbral* (pron. *todal*); *spyar-ras-gzigs* (pron. *chen-ra-ze*); *sgrib* (pron. *dib*); *lghags-sgrog-ma* (pron. *cha-dog-ma*). These are all important words in Tibetan philosophy. They remind one of the Virginia family which writes itself *Enrougthy*, but calls itself *Darby*.

Coming Back Soon!—In his graceful letter of appreciation addressed to Mr. Rogers and printed in the *Theosophical Messenger* for December (page 150), Dr. Arundale tells what a good time he had in America and hopes that he and his wife may come back soon. Now it is in order for the lodges to get busy and begin to save up pennies against the day when this Australian kangaroo comes hopping across the seas again. *Theosophy in Australia* for October (pages 145-147), being mostly devoted to George, publishes the announcements sent out from Chicago headquarters by Dr. Ernest Stone, heralding the approach of the Arundales. The most important information in these is that George and Rukmini "eat everything

but eggs", that they are under terrific traveling expenses and that lodges are expected to put up an average of \$43 for each lecture for first-class accommodations on the most expensive steamers, railroads and taxis (the Arundales scorn street cars), which, "of course, is in addition to compensation to Dr. Arundale." Besides that, lodges are to pay hotel bills. Besides bringing his wife at lodge expense, George brought along a gentleman whom we have seen before, who remained silent and presumably was either his private secretary or his valet. The next time George comes hopping this way headquarters should get out an estimate for "Dr. Arundale and retinue."

Reaction to Krishnamurti.—Capt. Max Wardall, who fills three pages of the December *Theosophical Messenger* with an account of "Flying with the President," tells us that when he and Mrs. Besant reached Warsaw "We found some of the members here had just returned from Ommen convinced that the message of Krishnaji is all sufficing, that it supersedes all that was and is and ever shall be. Having convinced themselves of this fact these members at once cut loose from the T. S., Masonry, the L. C. C. and all the other useless organizations that were cluttering up the Polish atmosphere. The infection began to spread to the great alarm of the good and faithful. The arrival of the Chief was the signal for long and anxious questionings." Mrs. Besant, however, waived the matter aside with the remark that "all conscientious persons were following the right path, whether it was the wrong one or not!" That does not alter the fact, however, that Mr. Krishnamurti has thrown a bomb into the camp of the faithful, and that Mrs. Besant is doing her best to minimize the damage.

A Timely Warning.—In the December *Theosophical Messenger* (page 148) Mr. Rogers gives a timely warning against those lecturers who are inciting in their hearers a desire to "awaken the Kundalini." Naturally such lecturers give a warning against trifling with this except under a "competent teacher"—usually meaning the speaker. Even if one admits the competence of the teacher to do this safely, it is obvious that many will not be deterred from seeking for themselves the supposed wonderful results. It is like giving a child a box of matches with instructions not to strike them. Two cases are cited of persons who had become insane after taking the lessons of "Swami" Yogananda, and other teachers not named are hinted at. Here is a T. S. lodge which sends a special invitation to all members to attend a meeting "to be devoted to the study of the Kundalini or Serpent Fire", as a result, apparently, of the late presence of a "teacher" who dabbles in such subjects and who was allowed the use of the lodge room for holding *public* classes, at so many dollars the course, in which these subjects were discussed—with the usual "warning", of course—under the pretense that they are connected with Raja Yoga. The only safe course is to taboo utterly any person, no matter who or what, who goes into this subject. Membership in a lodge is no guarantee against being a fool, and in the case cited, no doubt, the aim of the lecturer was accomplished—the dollars were collected.

Death of Dr. Roche.—Everybody interested in Neo-Messiahism, whether for or against, will regret to learn of the death of Dr. Mary E. Roche. Dr. Roche, who was by profession a gynecologist of some standing in London, had during late years turned her obstetrical talents in the direction of bringing a new Savior into the world. A blind worshipper of Arhat Leadbeater and of Jesu Krishnamurti, she was indefatigable in her efforts in behalf of the Order of the Star in the East. Having gone to Sydney, Australia, as physician to the nearly defunct Mr. Leadbeater, she conceived the idea that Sydney would be the proper place for the first appearance of the Lord, and set to work to erect a magnificent amphitheater at Balmoral Beach for his reception and use. Many thousands of pounds were expended in the erection of this handsome structure, which is now the abode of buzzards. Star members in Australia were induced

to invest their savings, to sell their belongings, to go as naked as health and modesty would permit, and even to borrow "for the Lord's sake"; cold stone seats were sold to the faithful all over the world; those who wished to perpetuate their memories or those of their friends could have their names inscribed on the walls for a cash payment, and finally the property was mortgaged up to the limit. The property was offered as a gift to Mr. Krishnamurti, but he very sensibly declined to accept it, as it was more mortgage than anything else. It was expected that the theater could be rented for profane purposes to help out, and glowing prospectuses were issued showing how much could be raised in this way, but this proved a disappointment; apart from a few movie shows and offers from promoters of prize fights nothing was doing. A tea room was provided as a side source of revenue, but this beverage did not prove sufficiently attractive to the class of Sydneyites visiting this popular bathing beach. The adjacent land, intended for homes for the devotees, had to be sold at a sacrifice, and in the end it was found impossible even to meet the interest on the mortgage. The Lord simply refused to come, preferring Ojai, California, as a place of incarnation, and it is said that disappointment over this, and chagrin at the financial fiasco contributed to Dr. Rocke's breakdown and death—a martyr to a mad ideal and a victim of Besant-Leadbeaterism. The contemptible Leadbeater, who probably owed his life to her, simply egged her on, using her as a tool for his own glory, while he could easily have foreseen, had his pretended clairvoyance been a reality, that the scheme was destined to be a failure.

A Note from Burma.—A letter from an F. T. S. in Rangoon, Burma, states that the reported great popular interest in Burma in the Coming World Teacher is a myth. The T. S. lodge in Rangoon, with not over forty members, is devoted to the "leaders" and to Krishnamurtyism, but apart from these there is no interest whatever. The tales in theosophical journals to the effect that Burmese Buddhist priests are preaching the near coming of a Teacher is likewise a myth. What they preach is the return of another Buddha, the Maitreya, some thousands of years hence, and they scornfully repudiate the idea that a teacher will come in the near future. The story of a Buddhist priest who preached the Coming and built a shrine is likewise pure fiction. The Burmese are Buddhists, and it is said that many have left the T. S. because of the Star teaching.

Vegetarianism Triumphant!—The Childs' restaurant system should sue Mr. Rogers for libel. In the December *Theosophical Messenger* (page 149) he tells us that "Notable among the restaurants which are now exclusively vegetarian is Childs, with houses in the principal cities from the Atlantic to the Pacific." This he adds "came about as a matter of conscience." Here is a sample of conscientious exclusive vegetarianism as exemplified by the local Childs restaurant: nine dishes containing chicken, seven containing pork, five with beef, four with oysters, twelve (or more) with eggs; also roast turkey in season. This, as Mr. Rogers says, is "a daring attempt to serve the public the food it ought to have", and readers of the *Theosophical Messenger* may now indulge in these delicacies with the assurance that they are eating vegetables.

New Cause of Cancer.—I am pleased to learn from Dr. Arundale's organ, *Advance, Australia!* (June, page 247), that the donations to the Sydney University Cancer Research Fund have exceeded expectations. It was aimed to raise £100,000. My rejoicing is not shared by Dr. Arundale, however, who quotes with approval "a fine letter written by Mr. Freeth, M. A. (Cantab.)," in which said Freeth directly attributes the increase of cancer in human beings to experiments on animals! He says in part: "The only result of all that horrible cruelty has been a large and continuous increase in the cancer death-rate. . . . Seeing that the torture of 250,000 living animals has only produced an aggravation of cancer" As an "A. M. (Cantab.)" can be expected to write

good English one must assume that the gentleman means what he says. That experiments on animals may cause lunacy and even rabies in human beings, notably in members of anti-vivisection societies, I am willing to concede, and that to produce this result one does not have to experiment on animals, but merely to express an opinion on the subject, is said to have been observed; but cancer! This beats the theory that cancer is caused by eating pork—chickens and mice, notorious pork eaters, being especially subject to it.

Remittances from Great Britain

Residents of Great Britain desiring to send remittances to this office may, if more convenient, send us checks drawn on London banks, blank (not filled in) domestic postal orders, or British paper currency. Coin and postage stamps will not be accepted. One dollar equals approximately four shillings twopence.

A blank two shilling postal order will bring you the CRITIC for one year.

Krishnamurti's Latest Pronouncement

Who Brings the Truth? By J. Krishnamurti. Paper, 15 pages. Star Publishing Trust, Ommen, Holland, 1927. 25 cents, from the O. E. LIBRARY.

In this address, delivered at Eerde, the headquarters of the Order of the Star, August 2d, 1927, Mr. Krishnamurti unbosoms himself and in so doing spills the beans of those who regard him as a reincarnated Christ, as well as of the Liberal Catholics. It is said to have caused chagrin among the devotees and to have led Bishop Wedgwood, inventor of the L. C. C., peeved, to pack up and depart. A highly important document.

Important New Reprint of "The Voice of the Silence"

There has just been issued a new reprint of the original edition of H. P. Blavatsky's *The Voice of the Silence*. This is a faithful reproduction of the London edition of 1889, published by H. P. B., only a few obviously typographical errors having been corrected, and is identical as to pagination and even cover. It is printed in Peking under the auspices of the Chinese Buddhist Research Society, by Alice Leighton Cleather and Basil Crump, of the Blavatsky Association, and is endorsed by the Tashi Lama of Tibet, who contributes an interesting communication. In the supplementary editorial notes by Mrs. Cleather and Mr. Crump will be found the clear proof that H. P. B. obtained this work direct from original sources, and that it is not of her own devising. It is therefore unique, and should be in the hands of all lovers of *The Voice of the Silence*.

Price, from The O. E. LIBRARY, paper, 65 cents; limp cloth, \$1.00.

Some Recent Publications

These may be purchased from The O. E. LIBRARY:

Bailey, Alice A.—The Light of the Soul, \$5.00. A version of the Yoga Sutras of Patanjali, with commentary.

Blavatsky, H. P.—The Voice of the Silence; new reprint of the original 1889 edition; edited by Alice L. Cleather and Basil Crump, under auspices of the Chinese Buddhist Research Society and co-operation of the Tashi Lama of Tibet; paper, \$0.65; limp cloth, \$1.00.

Blavatsky, H. P.—Au Pays des Montagnes Bleues; a narrative of travels in the Blue Hills in India. Translated from Russian into French by Marc Senenoff. Paper, \$0.90.

Evans-Wentz, W. Y.—The Tibetan Book of the Dead, or After Death Experiences on the Bardo Plane (Oxford Univ.), \$5.50.

- Bell, Sir Charles*—Tibet, Past and Present (Oxford Univ.), \$4.00. By the late British Representative at Lhasa and a friend of the Dalai Lama.
- Macdonnell, A. A.*—India's Past (Oxford Univ.), \$3.75. An excellent introduction to the literature, religions, architecture and philosophies of India.
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An attack on British government in India.
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- Spence, Lewis*—The Problem of Atlantis, \$3.50.
- Spence, Lewis*—Atlantis in America, \$4.50.
- Spence, Lewis*—The History of Atlantis, \$3.75.
The Spence books are based on archaeological, biological, geological, ethnological and traditional evidence, and are not occult. They present the best available evidence in favor of Atlantis.
- Krishnamurti, J.*—Who Brings the Truth? paper, \$0.25. Krishnaji's declaration of independence of churches and cults. A great sensation maker.

Think This Over

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